

BUILDING CHARACTER THROUGH PANCASILA VALUES TO SOVEREIGN NATION

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ABSTRACT

This article discussed the role of character development through the inculcation of the values contained in Pancasila to achieve sovereignty of the nation. Character development became a priority to look at the situation and condition of the nation that appreciation and application of the main values of Pancasila was degraded. Embedding Pancasila values creatively should be implemented in a variety of learning processes both formal and informal. Basic values contained in Pancasila was not only a slogan, but also became the guiding principles in facing all of challenges and threats of the nation. The purpose of this study was to strengthen the resilience of ourselves as a nation. With such resilience, then sovereignty as a great nation can be enforced. The method used in writing this article was literature studies approach. The result of this study is if the values of Pancasila (das sollen) has become daily reality (das Sein), it can build good resistance by itself. Whatever challenges or threats are faced, it will be resolved properly and may even be a stepping-stone to be better.

Keywords: character, values, Pancasila, sovereignty

INTRODUCTION

Indonesia's struggle for independence is not only for breaking away from oppression of colonialism for many years, but also an attempt to open gate in forming the unified state, sovereign and prosperous fair. The Founding Father has vision far ahead to make Indonesia became a great, powerful, admired, and respected by other nations.

As time goes by, Indonesia has undergone many changes since its independence. Physical development is actively done with the gradual and sustainable development. All the resources sought to support that development. At some points, the crisis hit almost all areas of life of this nation. Continuous development is not strong enough to stem the era development with no compromise. Resilience self-possessed is not strong enough to deal with threats, challenges, obstacles and distractions. (Soedarsono, 1999).

Various series of events that convolute this nation resulted the ideals of freedom seemed to be out of reach. The concerned matter is the issues are not dominantly due to the factors from outside, but from within ourselves as a nation. Conditions are not conducive to building the resilience itself as a great nation often appears because of sectoral thinking, fragmented, partisan, strong selfishness, dishonesty, neglecting public and national interests, blind fanaticism, degrading the law, and so on. (Wibowo, 2014). The struggle will become more severe because the opponent is no longer on the outside but on the inside, as stated by founding fathers of this nation.

This problem is not easy to solve and obtain the solutions. It will always arise pro and contras, which will begin to unravel the tangled threads. However, one of the concrete steps that can be done

by making improvements to its human resources. Character aspects as part of human resources are the important part to be developed as an effort to realize the aspiration in becoming a sovereign nation and prosper, as it has been mandated in UUD 1945 (Kawan Pustaka, 2004). Therefore, embedding the values of *Pancasila* that is a heritage and has been designated as the base and the way of life of this country should be maintained and preserved in the practice of everyday life. *Pancasila* is the guidance of this nation towards its ideals.

From this paper is expected that this issue will be studied more in depth for the development of national character building. Good character is the power to face all challenges and threats that could undermine efforts to achieve the goals and ideals that have been previously defined. Modern era that is continuously growing gives challenges and expectations that must be lived with a sense of optimism and confidence. Therefore, the attention to the development of national character becomes something necessity (Tilaar, 2012).

METHODS

This research uses library research to develop the topics covered. Literature study is a method performed by researchers to collect information that is relevant and related to the topic. This study uses materials that are not derived from the first source as a mean to obtain data and information. The information was obtained and reviewed from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, dictionaries and other sources that form of printed and electronic (Sarwono 2006).

In conducting literature review, researchers are trying to get an overview and information on matters that relating to the topics covered. In a literature study, the use of reading materials that are relevant and available to develop the topic. The results of literature study are then poured in the description and added reflection to deepen material. And it is also made a conclusion to enrich the existing material.

RESULTS AND DISCUSSIONS

Human resources is a very important part of an organization or an institution. The role of it is very vital and strategic because it cannot be replaced by other resources. No matter how fast technology advances or how many other resources are available, without the support of qualified and competent human resources, then everything becomes meaningless. Besides having rich natural resources, Indonesia also has the availability of human resources potential. Therefore, to maximize the existed potential is one of the ways to achieve a prosperous society.

The development of individual potential should comprehensive. Character development as part of self-development is an integral part of the intelligence potential that possessed by the children of this nation. However, sometimes intelligence aspects are considered more important than affective aspects. Success in learning is judged by how many questions can be answered correctly, instead of how the hard work in doing business through a long process as part of learning actively. From this side can be seen the urgency to look back the formation effort of characters that is expected to create superior resources.

According to Prayitno (2011), character is a personal trait that is relatively stable in individual and it becomes the basic behavior standards and high value of norms. Character is relatively stable as a condition, if it has been established it will not easy to change. These conditions will be a force to be

very influential or dominant of the things associated with it. These conditions will manifest appear in the individuals activities or groups in the fields and areas of real life by following the standards and norms of high value.

Implementation of this character development can be done in all forms of learning activities in either a formal or an informal education. In formal education, character development is held in conditions of the existing formal education, unit based on curriculum with a variety of learning materials, methods and tools accessories. Unit curriculum is conceived and developed based on the principles of integrity and transparency. Curriculum materials become the content of learning process with the various supporting elements that relatively transformative. While learning materials for all components of the curriculum are generally prepared, elaborated and given a feel that referred to the direction of the noble values. All of this will lead to the establishment and character development using learning resources that are rich and varied.

Learning management must also be integrated. The units are managed in plan learning programs that systematic and scalable, complete and progressive. The realization can be planning, organizing, implementing activities in accordance with the plan, the assessment of the results and learning process, and adequate follow-up on these results. Assessment of learning outcomes refers to the meaning dimensional character that contained the whole dimension of learning. Assessment is not just a symbol but also the meaning of development that refers to the principle of complete learning principles in the real sense.

In other parts, the implementation of character development also occurs in non-formal and informal education. Character development in the formal pathways is not enough to give meaning, if it is not supported by non-formal and informal pathways. These channels are the way for the development of an ideal character. Therefore, it is important to equalize the educational standard of formal and informal pathways. Although the formal character development can be more intensified, but the non-formal pathways can be more extensive. This is possible because the source and non-formal area can be more variable, direct, real and dynamic progressive.

At the informal pathways, family and community can become fertile ground for seeding the expected character. The family is the center of educational character. The character development becomes apparent in everyday life. It is ranging from the simple one to the social relationships that occur in it. In these informal pathways, the development dimension of the embodiment of the character becomes real because formal and informal pathways should be coupled in development and application this character. For more character developments and intensive comprehensions, these three pathways can cooperate with each other and mutually harmonized (Prayitno, 2011).

In the history of the struggle to become an independent and sovereign nation, Indonesia has chosen *Pancasila* as the philosophy for life guidance. Despite of *Pancasila* is consists of five principles, they are unity that have properties complement and qualify each other (Kaelan, 2004). Thus, each of the principles of *Pancasila* contains the other values.

Pancasila as the state and life philosophy of the Indonesian nation is essentially a value that is systematic, fundamental and thorough. Therefore, the principles contained in *Pancasila* are a unity that is round and full, hierarchical and systematic. As a philosophy, *Pancasila* means that in all aspects of national life must be based on the values contained in it, such as the value of deity, humanity, unity, democracy and justice.

Value is a trait or ability possessed by an object that can make it attractive. That value can be regarded as the characteristic or quality of an object and not the object itself. Therefore, anything that contains value means there are characteristics or qualities inherent in these things. True value embodies the ideals, hopes, the desire and even the necessity. Values must have *das Sollen* (be

supposed), not *das Sein* (exist). However, the ideal and the real must have correlation or interrelationship in a value. *Das Sollen* should be transformed into *das Sein*, which ideally should be a real direction.

The essence of *Pancasila* as a value becomes a guideline to conduct life of the nation and actualization with practice in reality. The basic principle contained in it represents the ideals and expectations that are coveted by the people who live in it and it will be manifested concretely in everyday life. The basic principles have transformed in the social order and the life of nation.

Through character education, both formal and non-formal, is attempted to internalization the values of *Pancasila* in mind, heart and behavior of each individual. In the end, it is expected to create the individuals with tough-minded that supported by the values of *Pancasila*, such as noble dignified and honorable. Thus, it forms the greatness of Indonesia civilization through the realization of any principles of *Pancasila* (Sudarsa, 2011).

Sila Ketuhanan Yang Maha Esa (Belief in the one and only God) has a value that includes and animates the four other *sila*. The values contained in it are the recognition and belief of Indonesian nation in the existence of one God. With this value, Indonesia stated that they are a religious nation. Deity value also implies the recognition of freedom to believe and practice the religious teachings properly, respecting the freedom of religious without coercion and discrimination on religious grounds. Belief in the omnipotence of God is encouraging to always strive for good and promote a mature religious life. Upholding the Divine also means achieving *Kemanusiaan yang Adil dan Beradab*.

The second *sila* is *Kemanusiaan yang Adil dan Beradab* (Just and civilized humanity) contains value that associated with awareness of the attitude and behavior in accordance with moral values in living together. Every man upholds the dignity of human beings as civilized beings. In the life as nation must manifest the highest award of the human rights as a fundamental right. Civilized human values are the embodiment of human values as civilized and moral beings in relation to themselves, to other human beings and to the nation.

The third *sila* is *Persatuan Indonesia* (The unity of Indonesia) implies efforts towards unity in the people's determination to foster a sense of nationalism in the Republic of Indonesia. This *sila* recognizes and fully appreciates the true diversity of Indonesian nation. Indonesian nation is a community living together among several elements that shape it, such as ethnicity, religion, race, class and cultural groups. Therefore mutual respect and cooperation is a key point to the basis of this principle (*sila*).

The fourth *sila* is *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan* (Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives) contains value that Indonesia governed from the people, by the people and for the people by the way of deliberation through representative institutions. The people are the subjects of the principal supporter in establishing of the state. The interests of the people are the priority that needs to be considered. Therefore, it is possible existence of responsible freedom for the benefit of more people. *Sila Kerakyatan* is also described how the greatness of the soul of the Indonesian nation in rallying the mutual benefit through deliberation wisely and wisdom. This reflects the highest appreciation of the value of truth and justice in upholding the life of a peaceful, just and prosperous.

Sila Keadilan Sosial bagi Seluruh Rakyat Indonesia (Social justice for all of the people of Indonesia) contains meaning as the basis for achieving the goal of Indonesian society that is fair and prosperous outwardly or inwardly. This precept would emphasize social justice in life together as a common goal. The values of justice must be a fundamental and must be held in the pursuit of the

dream of prosperity for all citizens as well as being a form of protection of all citizens and the whole area included in the territory of Indonesia. That means harmony and balance in life becomes very important. Concerns for others and for the environment are becoming a form of justice. As well as the basis for interaction among nations who wants to create peace as an independent and sovereign nation.

All the basic values are still abstract and normative, so that they cannot be operated directly. In order to be operational and explicit, they need to be translated into instrumental value. As the basic value, they are source of the value. The five *silasila* can be created and articulated values that become instrumental principles in the life of the nation.

The sovereignty of a nation is closely related to the resilience of the nation. This resistance is not always associated with the military or armed forces, but how much tenacity and toughness of the nation as a whole community to deal with all kinds of threats, challenges, obstacles or interference that could undermine this unity (Soedarsono, 1999).

Circumstances that change rapidly require the tenacity is not only related to physical security, but also mentally tough, resilient and creative. External factors related to technological progress and the case of globalization tremendous flow should be transformed into an opportunity to further enhance identity as a nation. Each element of the nation should be able to build resilience by using all aspects of life optimally to create dynamic conditions to be its strength.

This resilience needs to be constantly improved in a comprehensive and integrated. *Pancasila* is not merely as a concept but becomes a passion to be jointly run toward the goals that have been set. This understanding and civilizing of the resilience is both recognized and internalized by all levels of society and every individual in Indonesia. Therefore, this is not only applied among the leaders, but also among all the parties involved that can feel and help to create that resistance

Each person whoever and whatever position must be able to live and make national security concept becomes a reality. The leaders are expected to give an example as role models first that will be followed by all the folks. Some characteristics that can be mentioned as person with strong and a good resistance are faith and fear of God, having confidence and keeping up to the principles, being independent and free themselves from being depend on others, dynamics spirited, creative and tenacious, having a vision and priority to the common interest above self-interest. Humans with strong personal resilience will grow into a strong person and ready to face all challenges with creative mind and never give up, but do not get complacent. Situations such as this makes nation's character can grow and blossom well especially in the face and undergo challenges of the times (Tilaar, 2012).

CONCLUSIONS

Globalization increasingly hits every sides of today's modern life. This situation should be a matter that can give the positive impact. Indonesia as a great nation must be able to take advantage of this opportunity to further advance in achieving its goals. This is only possibly happen if there is the mental preparation to deal with the situation. Because it cannot be denied, the only action that can be taken is to prepare generation better to get high resilience and ability to adapt with the modern-era.

This is a concern for all sides to reflect, see, and aware of the high and difficult demands. We as a nation should not be complacent and unaware of the situation that can turn into a barrier that undermines efforts to achieve the noble ideals. One of the important priorities is to build a high quality character. The responsibility of this character development is not only on individuals, but also on all parties in society and statehood. Educational institutions can be a way for the development of good character.

As a philosophy and way of life of this nation, *Pancasila* becomes a source of basic values that can be explored and developed in the framework of the character development this nation. The value contained in *Pancasila* is the crystallization of the noble values of the nation that has been shown to maintain the integrity and lead to the ideals destination. Therefore, the value of *Pancasila* should be the basis and reason for all the attitude and actions in daily life and in the life of the statehood.

If the values of *Pancasila* (*das Sollen*) have become daily reality (*das Sein*), it can build the good resistance by itself. Whatever challenges or threats are faced, it will be resolved properly and may even be a stepping-stone to become better. Influences that come from outside can be well controlled because of the principles that have been upheld. Thus, the true destination of Indonesia becomes independent, united, sovereign, just and prosperous can be achieved.

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